MEETING POINTS AND DIFFERENCES ISLAMIC MULTICULTURALISM AND WESTERN MULTICULTURALISM AS UNIVERSAL HUMAN VALUES

Irham
irham.muu@gmail.com
Islamic University 45 Bekasi, Indonesia

Sansan Ziaul Haq
ziaulhaqsansan25@gmail.com
Bandung Institute of Technology, Indonesia

Abstract

Multiculturalism has become a universal human value that can be accepted by all. However, the term multiculturalism comes from the West and is often perceived negatively by some Muslims. Studies that try to bring together Western and Islamic multiculturalism are also rare. This article is a comparative study of the two to find similarities and differences. This is a library study. The study found that Islamic multiculturalism and Western multiculturalism both teach universal values with the same goal of upholding human dignity and honour, respecting differences, diversity and pluralism, and creating world peace-the difference between the two lies in the background of their origin. Western multiculturalism is rooted in a purely socio-cultural movement to eliminate social discrimination. Meanwhile, Islamic multiculturalism comes from the normative teachings of the Quran-Hadith and the early history of Islamic development. These two sources can complement and strengthen each other for one universal human value: multiculturalism.

Keyword: Multiculturalism, Islam, Islamic multiculturalism, Western Multicultiralism

Abstrak

Multikulturalisme telah menjadi nilai universal kemanusiaan yang dapat diterima oleh semua kalangan. Namun, istilah multikulturalisme berasal dari Barat dan sering dianggap negatif oleh sebagian kalangan muslim. Kajian yang mencoba mempertemukan antara multikulturalisme Barat dan Islam juga jarang. Artikel ini merupakan studi komparatif dari keduanya untuk menemukan kesamaan dan perbedaan. Kajian ini merupakan kajian kepustakaaan. Kajian ini menemukan bahwa Multikulturalisme Islam dan Multikulturalisme Barat sama-sama mengajarkan nilai-nilai universal dengan tujuan yang sama yaitu menjunjung tinggi martabat dan kehormatan manusia, menghormati perbedaan, keberagaman, dan pluralisme, serta menciptakan perdamaian dunia—perbedaan antara keduanya terletak pada latar belakang asalnya. Multikulturalisme Barat berakar pada gerakan sosial-budaya murni untuk menghapus diskriminasi sosial. Sedangkan Multikulturalisme Islam berasal dari ajaran normatif Al-Quran-Hadits dan sejarah awal perkembangan Islam. Kedua sumber ini dapat saling melengkapi dan memperkuat untuk satu nilai universal kemanusiaan, yaitu multikulturalisme.

Kata kunci: Multikulturalisme, Islam, Multikulturalisme Islam, Multikulturalisme Barat

A. Introduction

The study of Multiculturalism is not new but has developed in such a way. This theme is significant to discuss because it contributes significantly to developing peace, tolerance, harmony, and caring for diversity, especially in the contemporary world accompanied by the wave of globalization and the 4.0 era. Many researchers have studied it, ranging from historical aspects of political movements to its development towards multicultural education (Banks 2008; Gražulis and Mockienė 2017; Kymlicka 2010; Parekh 2005; Sunday 2018). It can be said that the study of this is well-established. At the same time, the study of Multiculturalism is also associated or integrated with Islam, so many studies are written by experts about multicultural values in Islam (Aktürk, 2018; Kasdi & Farida, 2019; Sa'dan, 2015). There are also related studies, such as the values of pluralism in Islam, with a review of classical treasures such as those written by Abdul Moqsith Ghazali (Ghazali 2009). The study of Islamic religious education with a multicultural perspective has also been carried out to encourage the moral basis of pluralism (Irham 2017) and lead to deradicalization efforts (Irham, Ziaul Haq, and Basith 2020).

From several existing studies, studies that try to compare at once between Western Multiculturalism and Islamic Multiculturalism are challenging to find. This article attempts to examine it, saying that Western and Islamic Multiculturalism are distinct entities and deserve to be discussed and compared between similarities and differences. Although the term multiculturalism comes from the West, the term Islamic multiculturalism deserves to be explained because there are similarities in values/substance. Suppose Islamic Multiculturalism is a separate concept and earlier than Western Multiculturalism. In that case, this article will

answer the core of the issue from which Islamic Multiculturalism is built and its values: where is it familiar and different from Western Multiculturalism?

B. Research Method

This article is a literature review using authoritative sources, both journal articles and master books, by the theme of the study. This article is a comparative study looking for the intersection and differences between Islamic and Western Multiculturalism. In particular, the study of Islamic Multiculturalism uses a normative approach by referring to the Quran and Hadith as well as the thoughts of scholars and the history of early Islamic civilization. This article can contribute to the development of universal human values in caring for plurality and diversity as socio-cultural inevitability, as well as the development of Multiculturalism with a religious approach and the strengthening of multicultural Islamic Religious Education.

C. Result and Discussion

Western Multiculturalism

The concept of Multiculturalism cannot be separated from the historical process behind its birth. In the contemporary Western context, the development process of Multiculturalism is motivated by waves of migration and the expansion of globalization. This phenomenon causes the gathering of various foreign cultural identities brought by each group from their home region along with the culture of the local community (Gražulis and Mockienė 2017, 37). Initially, Western societies held that there was only one national culture that had to merge the entire cultural background of all its citizens. However, as more and more groups become culturally different and cannot assimilate into the *mainstream* culture, the monolithic approach in dealing with the demands of diversity raises a lot of friction and opposition, so a new paradigm that is more accommodating and equitable is needed.

Multiculturalism, in this case, is a socio-political paradigm that sees and treats all cultural groups fairly and equally so that their fundamental rights can be guaranteed (Rattansi 2012, 20); (Kymlicka 2010). Among Western countries, America, Canada, and Australia are perhaps some countries that are very serious about developing the concept and theory of Multiculturalism because most of the population of these countries are immigrants who come from various cultural backgrounds, so it cannot close opportunities for other immigrants to live in them. In addition, according to Dede Rosyada, these countries are examples of countries that have succeeded in developing *prototypes of* a multicultural society and can build their national identity without denying their previous cultural identity (Rosyada 2014, 2).

As a nation of immigrants, the United States had previously embraced the theory *of a melting pot,* which demanded the assimilation of all foreign immigrants into one national culture. Bhikhu Parekh illustrates that this process of assimilation, as stated by Theodore Roosevelt, necessitated the fusion of 'rapid aliens' into 'the language and culture that has descended upon us from the founders of this Republic,' which in reality was more colored

by culture *White Anglo Saxon Protestant (WASP)* as a culture of white immigrants originating from Europe. Dominated by the idea of a single, monocultural American identity, it is no wonder some sections of society, especially ethnic blacks, still feel social injustice and racial arbitrariness that leave their civil rights unfulfilled. Based on this, in the 1960s, the group demanded recognition of their ethnic culture, equality, social justice, and fundamental rights as the political and ideological basis for the struggle against white racism. This black struggle was later followed by other minorities, such as Puerto Ricans, Mexican Americans, and indigenous tribes. They all demand recognition and respect for their cultural identities (Parekh 2018, 18–19)—Multiculturalism can unite in diversity (Parekh 2005). Multiculturalism is thus a struggle demanding respect and respect for minority rights, whether viewed from an ethnic, cultural, or racial perspective.

Following in America's footsteps, in 1971, Canada committed to making Multiculturalism the official policy of the country under the government of Pierre Elliot Trudeau. At the time, this was a policy taken to appease the Quebec separatist movement that reached its peak in the early 1970s. Quebec is a French-speaking province of Canada built by ethnic colonial French in 1608, so it is culturally very different and cannot be assimilated by *Common Culture.* Given this historical background, this version of Multiculturalism might be more appropriate if understood as bi-culturalism because this policy is an effort to manage ethnic relations between Canada, Britain, and France for the better (Leung 2011, 21). As a result, other ethnic minorities of non-European origin have not been accommodated and are still marginalized from full equality and socio-political participation.

In response to the demands of other ethnic, including ethnic Chinese, Indians, and South Asians, in 1975, the multiculturalism movement in Canada focused on combating racial discrimination. This can be seen in the emphasis of the program, which shifts from language and cultural orientation to mutual understanding (*group understanding*), as declared by Jhon Munro, minister of Multiculturalism at the time (Leung 2011, 22). In the Canadian context, Multiculturalism is directed so that all citizens, regardless of ethnic and racial background, can maintain their identity, feel proud of their ancestors, and have a sense of ownership of their cultural heritage. This state acceptance gives Canadians a sense of comfort and confidence, thus making them more open and accepting of different cultures (Sunday 2018).

In other parts of the world, in the 1970s, Australia officially declared itself a multicultural country and determined to make the paradigm of Multiculturalism a socio-political agenda. This multicultural approach is motivated by the increase in immigrants from Asia who are culturally different. Previously, for over a hundred years, the Australian government, through the 'White Australia Policy' (*White Australia Policy*), restricted some types of immigrants, especially those of Asian background, to build a nation based on the Anglo-Celtic race (Armillei &; Mascitelli, 2017, p. 114).

Today, Australia is one of the most culturally diverse countries under the auspices of Multiculturalism. Compared to European countries, people's acceptance of Multiculturalism is very high. This fact was seen in *the Mapping Social Cohesion Survey* for several years by Andrew Markus, who found that 85 percent of Australians agree that Multiculturalism is

good for Australia (Mark et al., 2017, p. 64). This success is driven primarily by public support and recognition of cultural diversity so that Australia's national identity is not based on racial dominance but also includes immigrants and even indigenous people (Kamp et al. 2017, 78). Thus, Australia's national identity flexibly changes according to the dynamics of its composition.

Looking at the historical background of its emergence, Multiculturalism is a multidimensional entity. Its ontological meaning will be very distinctive from place to place, depending on the historical, political, social, and cultural conditions in which and when the concept was created (Leung 2011, 20). In the three countries above, the discourse of Multiculturalism was born when the national culture was considered to have been *settled,* dealing with the culture of immigrants who came from non-European cultures. In each of these countries, Multiculturalism has its distinctive dressing that is not found in other countries. In the American context, Multiculturalism was first called for by the black American movement that demanded justice and equality in intense white racism. In Canada, Multiculturalism has become a political agenda as a middle ground for the independence demands of the culturally distinct Quebec community. In Australia, Multiculturalism has been confirmed as an official government agenda, as the country faces cultural tensions as more Asian immigrants arrive and settle.

Scope of Multiculturalism

Regardless of its locality and historicity, Multiculturalism is an understanding and perspective that sees the existence of each distinct culture as an entity with equal rights (Syaifuddin 2006, 4). Ethnic, customary, racial, and religious diversity is an undeniable reality, so efforts to merge various cultures into a uniformly dominant culture will lead to tension at the peak of the conflict. Instead, Multiculturalism teaches us to respect the existence of all different groups, recognize and respect socio-cultural differences, treat every community equally, and encourage their contribution to the progress of nations in an inclusive cultural context (Sa'dan, 2015, p. 92). Multiculturalism is essentially a worldview that must then be translated into various policies and actions emphasizing equal acceptance of the reality of diversity in people's lives.

Cultural diversity, as the ontological basis for Multiculturalism, is an undeniable reality. Deep *Rethinking Multiculturalism,* Bhikku Parekh shared some positive things that can be obtained from this cultural diversity. Among them, *first,* Different cultures can improve and complement each other, broaden each other's horizons of thought, and make each other aware of the fulfillment of the dynamics of human life; *second,* cultural diversity allows us to see our own culture from the outside, looking for its strengths and weaknesses, thus deepening our self-awareness; and *third,* cultural diversity also awakens us to the plurality of cultures that construct ourselves, because no culture in this world can be separated from the influence of other cultures. Therefore, cultural diversity can create a climate of dialogue and mutual interaction between various cultures, both in the traditions of art, literature, music, morals, and science (Parekh 2018, 226–27). In the context of a country, high recognition and appreciative attitude towards cultural diversity can increase the participation of all cultural communities in advancing the nation.

As a philosophical concept, Multiculturalism arises in the context of facing the tendency of unilateralism that imposes a unilateral perspective so that it applies to the demands of others. Multiculturalism teaches that people are the same and different at the same time. They are born into various cultural environments that shape their distinctive personalities, but they collectively reconstruct the character of universal humanity in different ways (Parekh 2018, 233).

'Abdullah 'Ayad explains that this thought in the Western context is based on the philosophical foundation of relativism, which postulates that the existence of each entity depends on the existence of its other entities. When applied in a cultural context, no culture solitary stands alone, completely independent of other cultural influences, so that all perspectives can be correct, legal, and equal at the same time within their respective cultural boundaries. This is because the intellect cannot know everything, and even if it knows some things, it cannot understand them thoroughly. When drawn into the realm of culture, relativism holds that it is impossible to understand, interpret, and judge cultural phenomena correctly unless we look at them in the context of the environment that surrounds them, and see the role they play in the broader social and cultural context ('Ayad, 1434, p. 41). Thus, in the view of Multiculturalism, no value is comprehensive and absolute.

Looking at the explanation above, homogenizing various cultures into one dominant culture contradicts the nature of pluralism itself (Delta 2023). In the context of the state, diverse political and social realities require the government to adopt policies that can accommodate all the demands and needs of its people. The fusion of all elements of the nation, regardless of its plural cultural base, into one floating national cultural color will lead to the division and disintegration of the nation. Therefore, in the face of a pluralistic composition of the people, a government has only two choices: either accept it entirely or fight against those different groups. However, the collapse of the Soviet Union is the clearest example that shows that diversity liberalized with an iron fist into one state ideology gave rise to massive internal opposition and resistance. The country was eventually destroyed even before it was attacked by its enemies from outside (Lebedeva and Tatarko 2013, 170).

Especially in the contemporary context, Bhikku Parekh asserts that no society can protect itself from external influences. With the rapid flow of globalization, capital, technology, society, thought, and so on move freely across the boundaries of space and time and massively offer a variety of thoughts, convenience, practicality, and efficiency. Under these conditions, homogenization is almost impossible, as it involves inhumane repression, limited contact with the outside world, forced assimilation of minorities, restrictions on foreign travel, media surveillance, restrictions on reading and technology, and so on. Societies constructed as anti-diversity tend to be closed, intolerant, dislike change, oppressive, and underestimate differences. Such a society lacks the things necessary to develop moral and intellectual goodness, such as open-mindedness, humility, tolerance of differences, critical self-awareness, imagination, and broad sympathy (Parekh 2018, 231–231).

Multiculturalism is unlike the concept of pluralism, which emphasizes cultural diversity, so consequently, each culture is seen as a distinctive entity. Moreover, Multiculturalism emphasizes intercultural relations in the sense that the existence of one culture must consider other cultures. This is because conceptually, Multiculturalism contains

three components, namely, first, this concept is related to culture; second, it refers to a plurality of cultures; and third, this concept contains a particular way of responding to that plurality (Syaifuddin 2006, 5).

Based on this explanation, Multiculturalism is not a specific political doctrine that is pragmatic but is a way of view or paradigm of thinking in a socio-cultural context that must be translated into political policies to manage cultural differences based on the principles of equality and mutual respect. As a paradigm of thinking, Multiculturalism contains ethical principles that become basic guidelines in the implementation process, including equality, tolerance, freedom, justice, rule of law, minority cultural rights, and so on. In the context of a country, the implementation of the principles of Multiculturalism in various government policies is a strategic step to build the strength of the nation consisting of various ethnic, religious, racial, cultural, and linguistic backgrounds by respecting and respecting their civil rights, including minority rights (Rosyada 2014, 2). Such an attitude of recognition and appreciation can increase their participation in nation-building because of their high sense of ownership and pride.

Islamic Multiculturalism: Differences and Common Points

In substance, the concept of Western Multiculturalism discussed above is a socio-cultural teaching that subsequently enters the political realm, aiming to manage differences and pluralism. Multiculturalism is a concept by the nature of humanity with universal values, such as equality, equality, justice, tolerance, and upholding the dignity and dignity of humanity. This concept in Islam also exists, called Islamic Multiculturalism, so what distinguishes it from Western Multiculturalism? Where is the meeting point?

Islamic Multiculturalism differs from Western Multiculturalism, which was born as a response to socio-cultural dynamics. Islamic Multiculturalism stems from revelations that 'dialogue' with the context of the human earth. Sener Aktur, in one of his articles, explains that Islamic Multiculturalism refers to the recognition and fair treatment of ethnic and religious diversity based on the interpretation of the Quran, the practices of the Prophet Muhammad, and the political and religious traditions of its caliphs (Aktürk 2018, 5). Based on this explanation, Islamic Multiculturalism is essentially a valuable insight fundamentally *inherent* in Islam, either as a teaching or a historical practice. This value generally intersects with the essence of Western Multiculturalism when fighting tyranny and racial injustice. However, in some ways, there may be differences between these two concepts due to differences in their respective sources of value.

As the primary source of Islamic teachings, the Qur'an affirms that human beings are created diversely, both in terms of language, skin color, tribe and nation, as a sign of His greatness (Q.S al-Rum [30]: 22). The purpose of the creation of such diverse human beings was for human beings to know each other, as explained in Q.S. al-Hujurat [49]: 13. When people know each other's potential strengths and weaknesses, they treat other humans as equals, as God's fellow creatures. Glory in the sight of God is not achieved primordially but is earned through righteous action and deeds. Therefore, Allah commands humanity to

compete in doing good, regardless of religious, racial, or cultural differences, as explained in Q.S. al-Ma'idah [5]: 48.

In the sunnah of the Prophet, various narrations affirm the multicultural values of Islamic teachings in various places and occasions. Among them, when the momentum of Hajj *wada>'* (farewell), Prophet Muhammad, in his lecture, affirmed that Arabs have no privilege over non-Arabs, nor do non-Arabs have privileges over Arabs and what determines the glory of man is piety (al-Albani 1980, 190). The message of the Prophet Muhammad is clear that the degree of human glory is not determined by social status, nationality, skin color, and others but by the quality of human beings in attitude and religion. Long before black resistance to the politics of racism in the West, Islam fourteen centuries ago had instilled the value of equality among human beings in the hearts of its adherents. It is not strange that the people who first embraced Islam in history came from oppressed sections in the construct of feudal and racist polytheistic society.

In this cultural context, Islam teaches universal brotherhood among human beings, without being accompanied by mutual suspicion and prejudice. In a hadith, the Prophet taught, *"Avoid prejudice, because prejudice is a lie in words. Do not find fault with others, envy each other, avoid each other, and hate each other. Be you brothers and sisters of God."* (see Kitab al-Birr wa al-Silah wa al-Adab, Bab 9, No. 6536 Muslim, 2000, p. 1123). As fellow brothers, the pattern of human interaction must be based on mutual love, not fighting for influence, power, and natural resources. The Prophet, in this regard, affirmed, *"merciful people will be loved by God Almighty. Love everything on earth, and God above will love you"* (Kitab al-Adab, Bab 65, No. 4941 Al-Ima.m, 2009, p. 297).

As a revealed religion, Islamic values are not limited by the pitfalls of any socio-cultural locality. On the contrary, Islamic teachings can accommodate various cultural components because Islam has various characteristics that make it always relevant in every time and place ('Imarah, 1997, p. 5). The relevance of Islam to cultural diversity stems from the characteristics of Islam as a universal religion. This is affirmed in Q.S. Saba [34]: 28, which affirms that all people are bearers of good and good news.

Departing from this universality, Islamic teachings cover all aspects of life, outlining general values and principles but leaving the details according to the conditions of place and time, customs, and culture. Customs and culture are essential elements in human life, so the science of the origin of fiqh is used as one of the legal propositions, *Al-'adah muhakkamatun.* Based on this, in one of his works, Ibn Qayyim asserts, "a person who fatwas for society only based on excerpts of sacred texts, without taking into account their different customs, cultures, times, and conditions, then he is misguided and misleading" (al-Jawziyyah 1423, 4:470). Based on this reasoning, 'Abd Allah 'Ayad states that it appears that the teachings of Islam are solid and flexible at the same time. The solidity of Islam above its general principles does not mean that Islam is proud to face the dynamics of life that give rise to new problems. Instead, Islam adapts to form its view of new things by fixed general rules ('Ayad, 1434, p. 78). This flexibility allows adherents to retain primordial independence and distinctiveness and not deprive them of local customs, culture, and heritage that conform to those general principles.

Islam can protect various cultures that are 'scattered' in one container and merge all with the principles of its teachings into a distinctive culture from 'the sky'. However, at the same time, Islam also provides unrestricted space for each culture to grow and develop independently, as a nature of creation that desires diversity. Therefore, when we visit Muslim countries in different parts of the world, we will find them uniform in their values, principles, and worship yet diverse and unique in customs and culture. In this regard, the Hajj is, perhaps, the most evident symbol of praxis that demonstrates the insight of diversity as taught by Islam. With different nationalities, tribes, skin colors, and cultures, millions of people gather in the same place to perform the same ritual. All of them use the same attributes and conditions, without any privileges and distinctions between one another, between one tribe and another, and between one nation and another (Gatrad and Sheikh 2005). This uniform variety of rituals and activities represents human brotherhood as a whole (*Comprehensive Human Brotherhood*) and world unity as a whole (*all-encompassing world unity*) (Katz 2004).

As a universal and comprehensive religious teaching, Islam has outlined various rules and regulations to protect and regulate individual and communal rights, limit the space for freedom when living side by side with society by establishing rights and obligations, and outline laws and sanctions to ensure the security and stability of human life. Medina Charter (*the Medina Charter*), in this case, is an authentic historical document that shows the nobleness of Islamic teachings in viewing and addressing cultural diversity. This Charter, in its historical context, aims to end tribal conflicts, as well as maintain peace and cooperation among the culturally plural people of Medina. In reality, this Charter was a 'constitutional' agreement between the Prophet and all the tribes and clans residing in Medina, including Muslims, Jews, Christians, and polytheists (Ali 2016).

Under the constitution of the Medina Charter, all religious, ethnic, or tribal communities are guaranteed equal protection, rights, and honor (*equality*). Thanks to this constitutional foundation, Medina became a multicultural city capable of accommodating people from various ethnic, cultural, and religious backgrounds, including non-Arab ethnicities such as Ethiopians, Romans, and Persians. Moreover, in its historical trajectory, the nature of Islamic Multiculturalism is not apparent only within the city-state (*city-state*) Medina. The Prophet's ways of receiving and warmly welcoming guests from outside Medina, be they polytheists or Christians, are another example of acceptance and readiness to coexist with others ('Ayad, 1434, p. 81). The Medina Charter was not the only historical document drafted by the Prophet to ensure peace with non-Muslims. In 628 A.D., the Prophet also granted a charter of security guarantees to priests at St. Catherine's Monastery on Mount Sinai in Egypt. The Charter contains various points that address issues of protection of Christians, freedom of worship and movement, and the right to protection in conditions of war (Ali 2016, 2).

In the context of interfaith relations, Islam's recognition of Jews and Christians is a revelational guidance that declares religious plurality as the unchangeable sunnah of God, even by the Prophet himself. In Q.S. Jonah [10]: 99, God affirms that if God wants to create all believers, it is possible, but it is not. Man, here cannot impose his own will. Based on this, the main principle in inter-religious relations, as stated in Q.S. al-Baqarah [2]: 256, is

voluntary; there is no compulsion in Islam. A person who converts to Islam without an honest desire will bring no benefit to himself or the Muslim community. Raghib al-Sarjani said that it is useless to accept someone as a Muslim by birth, while he harbors disbelief in his heart. Similarly, there is no benefit if we choose to continue to fight and disagree in terms of religious beliefs because the Prophet himself was only in charge of delivering da'wah (al-Sarjani 2010, 49), not in his capacity to give hidayah even to his uncle Abu Talib. Therefore, we must be prepared to live a natural life with non-Muslims peacefully until the day of retribution.

Not only acknowledging the existence of differences, but Islamic teachings also teach its adherents to be fair and do good to reconcile non-Muslims. In Q.S. al-Mumtahanah [60]:8, Allah declares, *"Allah does not forbid you to do good and to be just to those who do not fight you because of religion, and do not expel you from your land. Indeed, Allah loves the righteous."*. Regarding this verse, al-Bukhari and Muslim, quoted by Wahbah Zuh'ayli, narrated from Asma' bint Abu Bakr that he said: "One day my mother came, while she was still a polytheist in the Quraish period during the truce. Then I went to the Messenger of Allah and asked: O Messenger of Allah, my mother came because she wanted (to see me). Can I see him? He answered: Yes, go see your mother." Based on this, this verse comes down (Zuhaylli 2009, 14:511). This verse affirms that doing justice and doing good are not limited by religious differences if those people are not openly hostile to Muslims. Even at the end of the verse, Allah affirms that He loves people who do justice to anyone. In this context, Yusuf al-Qaradawi emphasized that non-Muslims who make peace must fulfill their peace agreements and be given their rights, including the right to good treatment, justice, and friendship. It is dangerous precisely when we confuse all non-Muslims as infidels who do not believe in the prophethood of Muhammad and the truth of the Qur'an. Whereas God Himself distinguishes between the *Zimmis* and the *harbi*.

Related to naming *Ahl Al-Dhimmah* Against non-Muslims, according to al-Qaradawi, this is not an expression of hatred or insult, but rather an expression that implies the obligation of Muslims to protect and fulfill their rights. Linguistically, the word *dhimmah* in Arabic means dependents or guarantees, so *Ahl Al-Dhimmah* means a non-Muslim whose security of property and soul is borne and guaranteed by Muslims. Even if they feel offended by this naming, then it is not a problem to replace it with another term because this naming is not a principled thing in the Shari'a (al-Qaradawi 1996, 29–30).

In another work, al-Qaradawi asserts that there is no prohibition against using the term citizen instead of *ahl al-dhimmah*, considering that the scholars of fiqh agree that *Ahl al-DImmah* included in *DaR al-Islam* (Islamic countries), even if they are not Muslims. While residents of a country in contemporary language are referred to as citizens (*muwatin*) (al-Qaradawi 1996, 50). As fellow citizens, they have rights that we are obligated to fulfill, including the obligation to protect their rights to life, honor, property, places of worship, and sacred things; respect for their religious beliefs and teachings; defend them from outside attacks; and avoid things that can disturb and hurt their feelings (al-Qaradawi 1996, 31). All these explanations clearly show that Islamic Multiculturalism, from its background, differs from Western Multiculturalism, but there is a meeting point of universal values. In particular, the values contained in Islamic Multiculturalism are explained below.

The Values of Islamic Multiculturalism

1. Justice (*al-'Adalah*)

In Islamic teachings, justice is one of the fundamental values to realize the benefit of humanity (Ladiku and Zaman 2024). Justice can be understood as words and actions by the truth, regardless of opportunist partisanship and interests, by giving every right to the person who deserves it (Sofi and Nika 2016). Based on this, Islam teaches that justice is interest-neutral, not to be hijacked unilaterally by interests and sentiments, because it is aimed at all humanity, regardless of its primordial diversity. In Q.S. al-Ma'idah [5]: 8, Allah expressly states that man should establish the truth and do justice, lest hatred makes it unjust. This verse obliges every Muslim to do justice, even to his enemies, because truth and justice are more obligatory to follow than liking or hatred, which is usually more personal.

Islam affirms that justice is not limited to rights whose fulfillment can be negotiated flexibly, but is a definite obligation determined by Allah Himself for all people without exception. Therefore, justice must be implemented in all aspects of life, including justice for leaders towards their people, justice for judges in making decisions, justice for someone in their household, and justice for the community towards its members ('Imarah, 1985, p. 51). Justice is an obligation and humanitarian need that must be given to every human being from the side of his humanity, regardless of whether he is Muslim or non-Muslim, friend, or foe. Even in the teachings of the Qur'an, Allah affirms that justice is obligatory for us to uphold, even if it is contrary to personal and family desires and interests. Strictly speaking, Q.S. al-Nisa [4]: 135, Allah explains, that believers should uphold justice even to themselves, their parents, or family. This verse affirms that upholding justice is far more critical than any interest, including when it harms ourselves or our loved ones, so it must be prioritized above all else. In upholding justice, we must also not be deceived by compassion for the poor or tempted by the rich's possessions, for God knows better what is better for both.

If we read the history of the Prophet, it will be seen that justice was applied strictly indiscriminately, regardless of ethnic, religious, or social class background. In a hadith, it is narrated that Usamah ibn Zayd attempted to lobby the Prophet regarding the punishment of a prominent woman from the tribe of Makhzumi who was proven to be stealing. However, he said: "Do you want to defend (the wronger) in the provisions of Allah's law? He stood up and preached, "O man, surely the thing that destroys the people before you are that if the noble among them steal, they let him. However, if the weak among them steal, they punish him. By Allah, if Fatimah daughter of Muhammad steals, I will cut off her hand myself" (Kitab Ahadith al-Anbiya', Bab 54, No. 3475 al-Bukhari, 2002, p. 851). This hadith affirms that before the scales of justice, there was no difference between the rich and the poor nor between nobles and commoners. The concept of justice knows no distinction between social status or close relationships.

2. Equality (*al-Musawaah*)

The next value is equality. Equality is an Islamic principle built on the belief that all humans are equal creations and servants of God Almighty. In the origin of human events,

there is no advantage or privilege between them. Everything before God is at the level of servitude and creaturehood because it comes from the same ancestor (Adam). This is affirmed in Q.S. al-Nisa [4]: 1, which shows that man was created from himself (Adam), then created his wife and reproduced. In a hadith, the Prophet affirmed this foundation of equality by saying:

> "Let those who always boast of their dead ancestors stop (doing so) because they are the fuel of Jahanam. Alternatively, (if they do not stop), they will become more despicable in God's sight than a dung beetle carrying feces by its horns. Indeed, Allah has removed from you the pride and pride of the Jahiliyyah over his ancestors. There are only devout believers or wretched, wicked people. Men are all descendants of Adam, whereas Adam was created from the ground." (al-Tirmidhi 1996, 6:244 Kitab Abwab al-Manaqib, Bab 74, no. 3955).

Based on this information, equality in the Islamic view is a moral principle that binds the existence of all human beings as creatures of God created from the same ancestor.

In the context of relating to Allah, Islam also describes equality for everyone, regardless of social status or diverse cultural background. Faith, worship, and drawing near to Him are the rights of every human being, without any coercion in carrying it out, without having to mediate the process (Friday, 2014, p. 6). Whenever and wherever, Allah will always open the door of His mercy to everyone equally. In this regard, Allah in Q.S. al-Baqarah [2]: 186 states that Allah is close to his servants, and whoever prays will be granted. Let men have faith and keep his commandments to be in righteousness. This guideline, in other words, confirms that equality is an essential value found in the way a person religiously and worships his God. All people have equal access to their God, without having to go through sacred procedures and formal rituals that only the 'holy' can perform. In Islam, holiness belongs only to Allah, while other than Him is an equally profane being.

Substantially, equality means being fair and not discriminating between one person and another in viewing, respecting, and treating them, regardless of religious, cultural, gender, and social status backgrounds (Jum'ah, 2014, p. 8). Everyone has the same right as human beings to be recognized and treated equally, regardless of differences. The 'grounding' of equality values in humanity can begin by respecting each other's differences and uniqueness without cornering specific cultural identities, let alone trying to erase them systematically.

Based on this, the forced homogenization of human beings into specific ways of thinking or belief, even if we argue that this method is considered the most correct and beneficial, is still contrary to human rights. Equality affirms that, in principle, human beings have the same degrees, obligations, and rights. Granting privileges due to skin color, ethnicity, ancestry, caste, property, or position contradicts Islamic principles and creeds, which state that human beings come from the exact origin created by the One God. Superiority and superiority can only be attained by any human being through piety or achievement (Muhajir 2017, 45–46). Equality in this view of Islam, as explained by 'Ali Jum'ah in detail in *al-Musawah al-Insaniyyah fi al-Islam*, including equality between men

and women, equality between employers and servants, equality in utilizing natural resource wealth, equality in the right to express opinions, equality in religious freedom, equality in security and protection rights, and equality in honor and glory (Friday, 2014, pp. 16–143).

3. Tolerance (*al-Tasamuh*)

After fairness and equality, the next value of Islamic Multiculturalism is tolerance. In short, tolerance can be interpreted as the willingness to accept differences that are not agreed upon without having to interfere with them forcibly. In Arabic, the word commonly used to designate tolerance is *tasamuh*. The root of the word *tasamuh* It has two connotations, namely kindness and generosity (*samhah*) (Manzur 2008, 7:249). Therefore, the term tolerance in Arabic indicates the kindness and generosity of both parties reciprocally. This is because tolerance occurs when disagreements occur between two individuals or groups who are unlikely to accept the same concepts from each other. Based on this explanation, conceptually, tolerance means "respecting, accepting, and appreciating the richness of the world's diverse cultures and various forms of expression, as well as the way of life of humanity (Fadzil 2012, 346). Tolerance is accepting diversity without having to melt into uniformity.

Tolerance is one of the principles of da'wah in Islam. From the beginning of prophethood, Allah affirmed that religious diversity was His provision that could not be changed even by the Prophet. In Q.S. Jonah [10]: 99, God states unequivocally that man was not created homogeneously with all faith but diverse, whereas if God had created so, it would have been possible. Therefore, freedom of religion (*hurriyat al-'itiqad*) is a principle guarded in Islam as a logical consequence of the diversity that has been Allah's provision. In addition, Allah strengthens it by pointing out that in religion, there is no compulsion Q.S. al-Baqarah [2]: 256. Everyone has the right to choose a religion according to his or her beliefs. The Prophet was only tasked with delivering da'wah, but in essence, hidayah was the prerogative of Allah that He bestowed on whomever He willed. The Prophet himself could not make his beloved uncle embrace Islam, as alluded to in Q.S. al-Qasas [28]: 56.

Islamic teachings, however, show that tolerance does not only mean passive acceptance of differences but also requires participation in realizing religious harmony. In this context, Yusuf al-Qaradawi divided tolerance into three levels. *First*, the lowest level of tolerance, which is when we give religious freedom to another person without forcing him to profess a particular religion, but we do not give him freedom in carrying out his religious duties. This level, according to al-Qaradawi, still contains elements of fanaticism because it has not been given the freedom to carry out its religious obligations. *Second*, the middle level is to give others freedom of religion according to their beliefs without restricting their movements in carrying out their duties. For example, if a Jew believes that working on Saturday is haram, then we should not force him to work on that day. *Third*, the highest level, which is to give freedom to others in carrying out things that they believe are lawful according to their religion, even though they are haram according to our religion (al-Qaradawi 1996, 36). This level requires us to respect every act and practice that they consider legal, even if it is contrary to the Islamic Shari'a.

Apart from the legal-formal side of tolerance in Islamic law that guarantees the rights of minorities, al-Qaradawi added that the spirit of 'mercy' taught by Islam appears in the necessity of getting along well, gentle treatment, neighborliness with harmony and other

human values that include the values of benevolence, compassion, and generosity (al-Qaradawi 1996, 35). All these values are things that must be realized in everyday life to realize a harmonious and harmonious community life. Based on this explanation, the teaching of tolerance in Islam requires us to spread goodness and peace universally without being limited by different religious barriers or cultural colors. This generosity of Islam can be read, for example, when the Quran teaches how to respond to both parents who force a return to polytheism. In Q.S. Luqman [30]: 15 Allah, Allah affirms that differences in beliefs are not an obstacle for us in doing good, especially if the different beliefs are the parents themselves.

The generosity of Islam can also be found in the way the Prophet treated people of the Book, be they Christians or Jews. Ibn Hisham said in *Sirah* It that the Christian messenger from Najran when he came to the Prophet in Medina, entered the mosque (Nabawi) after the time of Asr. The time came for them, so they worshipped in the Prophet's mosque. The people tried to forbid them, but the Prophet said: "Let it be." They also face east and perform their worship rituals (Hisham 2009, 726). This narration shows the high tolerance that the Prophet taught his people. Differences of faith should not be an excuse to be exclusive and unfriendly towards non-Muslims. About the Jews, the Prophet also exemplified the practice of tolerance that should be followed by us as his people. In the hadith narrated by al-Bukhari, it is mentioned that when the Prophet died, his armor was still pawned in a Jew to provide for his family (al-Bukhari, 2002, p. 720). Actually, the Prophet could have borrowed from his companions, even if they would not hesitate to give him more. However, in this case, the Prophet wanted to teach us about the principle of living in a just and tolerant society with other communities. Seeing this explanation, it is not surprising that Muh}ammad 'Ima>rah mentioned that Islamic tolerance was one of the main reasons that made it quickly spread throughout the world ('Imarah, 2006, pp. 93–94).

4. Humanitarian Brotherhood (*al-Ukhuwwah al-Insaniyyah*)

The next value is the brotherhood of humanity. Society is a communal entity of individuals bound to each other by relationships and social interests. When these individuals reach a high level of attachment, share interests, and feel a need for each other, society has reached a high level of brotherhood ('Ayad, 1434, p. 111). Fraternity here does not mean brotherhood based on blood relations but instead means human equality on the side of humanity that demands respect, equal treatment, and fulfillment of human rights for all humans equally (Arrasyid, Pagar, and Tanjung 2024). The fraternity of humanity is thus a relationship of equality among all beings based on the principles of peace, mutual help, and mutual love, regardless of ethnic, cultural, and religious differences (Friday, 2014, pp. 143–144).

This brotherhood of humanity has been explicitly mentioned in Q.S. al-Baqarah verse 213, which shows that man came from one source, namely Adam. Allah sent prophets down the True Book to give instructions to overcome disputes between them. This verse affirms that despite ethnic, cultural, and religious differences, human beings are brothers because they come from the same ancestor (Adam). The sending of the Prophets aims to provide clarity and correct verdicts regarding their disputes, but not to abolish them. Differences are not an obstacle to universal brotherhood between human beings because differences are one's reflection that must be addressed with acceptance. Based on this principle, Allah commands

us to be trustworthy, honest, and fair to everyone, including non-Muslims. In Q.S. al-An'am [6]: 152, Allah tells us to act justly.

In Islamic teachings, justice and honesty are the foundations that underlie relationships between human beings so that religious or kinship relations cannot influence or intervene in them. Based on this explanation, the wrong person, even if he has religious or familial ties with us, must not be allowed to break the bonds of human fraternity that demand equality before the law. He must still be punished in any way, even if he has to use force. In this context, 'Ali Jum'ah relates a narration that in the time of the Prophet, there were some companions who tried to cover up and protect Muslim thieves in order to avoid punishment, while they handed over non-Muslims to be punished instead. Then came down some verses of the Qur'an that defend the right of non-Muslims to obtain justice and explain that accusing others, including non-Muslims, is vanity, a form of treason that can bring torment in this world and the Hereafter (Jum'ah, 2014, p. 144). In Q.S. al-Nisa [4]: 105-107, Allah reminds humanity to be just and not to blame innocent people in order to protect others who are treasonous/guilty. The fraternity of humanity, thus, requires us to treat others as we treat ourselves.

Despite his differences, man is a creature whom God has glorified above all His other creatures. Q.S. al-Isra [17]: 70, Allah affirms that man is a noble creature of His other creations. This glory is the essence of equality among all human beings, thus demanding respect for the rights of others. It is this human glory that is the core foundation for the principle of human fraternity. This is evident, for example, in how the Prophet respected non-Muslims as fellow human beings. In one of the hadiths, it is narrated that once the cortege passed by the Messenger of Allah. He also stood up in his honor. Then, he was told that the body was that of a Jew. However, the Prophet replied: "Is he not also a human being?" (al-Bukhari 2002, 317). The Prophet's reverence for the Jewish remains was not because of his religion but because of his human essence.

5. Universal Compassion (*al-Rahmah al-'Ammah*)

Lastly, a value of Islamic Multiculturalism is infinite compassion. The case's value is essentially the essence of Islamic teachings, as well as the axis of the universe of creation. If we look at the Qur'an as the primary source of Islamic teaching, the message of God's compassion is unmistakable; when we find every surah in the Qur'an, it begins with *Basmallah*, except sura al-Taubah, where Allah is characterized by qualities *al-Rahman* and *al-Rahim*, Most Loving and Merciful. The fact that each surah begins with these two qualities has a clear message that shows the importance of compassion in Islamic law. In this sense, it is as if God wants to affirm that every teaching contained in every letter is essentially a representation of God's affection for man and the entire universe. Moreover, these two properties come from the same root word, namely *rahmah*, so that the meaning of the two is actually close to each other. Raghib al-Sarjani, in this case, said Allah may choose other qualities that can compensate for His affectionate side, such as the nature of the Most Coercion (*al-Jabbar*), the Most Merciful (*al-Muntaqim*) or the Almighty (*al-Qahhar*), but the combination of these two close qualities at the beginning of every surah of the Qur'an shows a clear message that Allah's compassion takes precedence over His other qualities.

Hence, this value of compassion is a principle that will never be lost in any Islamic teaching (al-Sarjani 2009, 45).

The message of compassion in Islamic teachings becomes even more apparent when we read the first surah in the Qur'anic structure, surah *al-Fatihah*, which begins with *Basmallah in* which Allah is characterized by *al-Rahman al-Rahim* as in the opening of other letters. Then, we find that these two qualities are repeated in this letter. Al-Fatihah itself is a letter that must be read by every Muslim in every prayer. Every day, there are at least five times the obligatory prayer time, and the number of rakaat reaches seventeen, which means that every Muslim will at least repeat the words *al-Rahman* and al-Rahim as many as sixty-eight times every day. This information certainly shows a powerful message that the love of Allah is the most principled thing in the teachings of Islam, as in the created universe, so this trait is most mentioned every day through the most core worship in Islam, namely prayer. For every Muslim person, this requires his commitment to base every movement of his activities on the affection of Allah so that this spirit of affection is present and grounded in the social environment through his personal qualities.

The incredible thing is that Raghib al-Sarjani discovered the fact that the word *rahmat* (compassion) and its derivations are the most repeated qualities in the Qur'an, surpassing other qualities such as honesty, patience, and trustworthiness. The nature of grace and its derivation is repeated three hundred and fifteen times; honesty is repeated one hundred and forty-five; patience is repeated ninety times; and trustworthiness is repeated forty times (al-Sarjani 2009, 46). This is not a mere coincidence but an apparent gesture that shows that compassion is a critical element in the teachings of the Qur'an. In a sahih hadith, the Prophet said: Allah wrote a provision (*usban*) before creating the created universe, "verily my affection precedes my anger." This sentence was written near Him on the throne of Arash (al-Bukhari 2002, 1867 Kitab al-Tawhid, Bab 55, No. 7554). The explanation of this hadith further confirms that Allah's compassion is a universal principle that animates every element of the universe. Even one of the verses of the Qur'an shows that Allah Himself 'requires' this nature of compassion on Himself. In Q.S. al-An'am [6]: 54, Allah says, *"Your Lord has ordained upon Himself affection."* Al-Tabari in this case interprets that Allah has decided that He is all-loving to His servants, so as not to rush into punishing a sinner and willing to accept repentance from him (al-Tabari 2001, 9:275).

The exaltation of the Prophet Muhammad himself is, in fact, a form of God's affection for humanity and the universe. In Q.S. al-Anbiya' [21]: 107, Allah affirms, *"And we did not send you, but to (be) a mercy to the hosts."* We can explicitly understand that the object of grace in this verse applies universally, encompassing humanity, and even all creation. In this case, T{a>hir bin 'Ashur explains that the meaning of rah'mat as the purpose of the Prophet's mission can be seen from two sides, namely the Prophet's compassionate temperament and the inclusion of the value of the case of affection in the teachings of the Shari'a ('Ashur, n.d., pp. 166–167). The first side is that Allah adorned the Prophet Muhammad with affection from Him so that his every move and attitude towards his fellow creatures of Allah reflects a deep sense of affection. This is affirmed in Q.S. Alu 'Imran [3]: 159, *"It is because of the mercy of Allah that you are gentle towards them."* The second side is that the teachings of the Shari'a contain principles of compassion for all humanity and even all creatures of God.

Regarding the value of compassion in this Shari'a, Allah in Q.S. al-Baqarah [2]: 185, for example, says, *"God will ease for you, and will not cause hardship for you."*

Based on the above, the scope of compassion in Islam has three main foundations. *First*, Allah, as the Lord of the Worlds, is Most Compassionate and Most Merciful. *Second*, the temperament of the Messenger of Allah himself is adorned by the nature of affection for each of His creatures. *Third*, Islamic teachings contain a system of rules, laws, and values that reflect kindness and compassion for humanity and other creatures. Therefore, it is not surprising that the Prophet himself taught us as his people that compassion is comprehensive and transcends all differences. In this, he said, *The Prophet in this regard affirmed, "merciful people will be loved by God Almighty. Love everything on earth, and God above will love you."* (Al-Imam, 2009, p. 297). The principle of justice and compassion in Islam is an absolute thing that cannot be reduced by differences in race, ethnicity, or religion. Therefore, tyranny and violence remain intolerable, even if they afflict other communities. The Prophet, in this regard, affirmed, *"Remember! Who wrongs the unbelievers who make peace, insult him, burden him beyond his means, or take away from him without a will, then I am his opponent in the Hereafter."* (Al-Imam, 2009, p. 658 in Kitab al-Kharaj wa al-Fay' wa al-Imarah, Bab 33, No. 3052) In Islam, differences in faith are not a barrier for us to defend and love our fellow human beings because compassion was God's principle even before He created the universe.

D. Conclusion

The term multiculturalism itself comes from the West, although in substance Islam has the same values this article says as Islamic Multiculturalism. The values of Islamic Multiculturalism consist of justice *(al-'adalah)*, equality *(al-musawah)*, tolerance *(al-tasamuh)*, brotherhood of humanity *(al-ukhuwwah al-insaniyyah)*, and universal compassion *(al-rahmah al-'ammah)*. Islamic Multiculturalism and Western Multiculturalism are both universal human values that do not discriminate against human beings based on status, gender, ethnicity, religion, culture, and other differences. Both value and acknowledge diversity, plurality, and difference. This teaching of Multiculturalism is by the nature of humanity, which has the same glory as human beings even though they are different. Although substantially similar in value, Islamic and Western Multiculturalism have different sources. Western multipolarism stems from socio-cultural turmoil, especially racial and other discrimination, resulting in social conflicts. Multiculturalism then grew into a political movement to fight for the rights of humanity without discrimination. This contrasts Islamic Multiculturalism, which is rooted in the normative teachings of revelation and the Prophet, including the social history of the formation of the City of Medina with the Constitution of the Medina Charter and the events of Hajj Wada'. In terms of time, Islamic Multiculturalism was much earlier championed, and Western Multiculturalism came later to modern society. Whatever term is used, both contain universal human values to uphold human dignity regardless of differences and diversity.

References

Arrasyid, Fauzan, Pagar Pagar, and Dhiauddin Tanjung. 2024. "Islamic Family Law Reform in Indonesia Through Supreme Court Circulars: A Maqasid Sharia Perspective." *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 6(2):208. doi: 10.30659/jua.v6i2.29236.

'Ashur, Tahir bin. n.d. *Tafsir Al-Tahrir Wa al-Tanwir.* Tunisia: Dar al-Sanhun.

Aktürk, Şener. 2018. "One Nation under Allah? Islamic Multiculturalism, Muslim Nationalism and Turkey's Reforms for Kurds, Alevis, and Non-Muslims." *Turkish Studies* 19 (4): 523–51. https://doi.org/10.1080/14683849.2018.1434775.

Albani, Nasir al-Din al-. 1980. *Ghayat Al-Maram Fi Takhrij Ahadith al-Halal Wa al-Haram.* Beirut: al-Maktab al-Isla>mi>.

Ali, Mohamed Bin. 2016. "Religious Pluralism and Peace: Lessons from the Medina Charter." RISS Commentary. https://www.rsis.edu.sg/rsis-publication/srp/co16035-religious-pluralism-and-peace-lessons-from-the-medina-charter/#.XXsWcXGyTIV.

Al-Imam, Abu Daud. 2009. *Sunan Abu Daud.* Vol. 9. Beirut: Dar al-Risalah al-'Alamiyyah.

Armillei, Riccardo, and Bruno Mascitelli. 2017. "From 'White Australia Policy' to 'Multicultural' Australia: Italian and Other Migrant Settlement in Australia." In *Living in Two Homes,* edited by Mariella Espinoza-Herold and Rina Manuela Contini, 113–34. Emerald Publishing Limited. https://doi.org/10.1108/978-1-78635-781-620171005.

'Aya>d, 'Abd Allah. 1434. "Al-Ta'addudiyyah al-Thaqa>fiyyah Min Manz}u>r al-Tarbiyyah al-Isla>miyyah." Mekkah: Universitas Umm al-Qura>'.

Banks, James A. 2008. *An Introduction To Multicultural Education.* Boston: Pearson.

Bukhari, Al-Imam al-. 2002. *Sahih Al-Bukhari.* Damaskus: Dar Ibn Kathir.

Delta, Ria. 2023. "Pre-Trial Analysis of Wilayatul Hisbah Authority in Qanun Criminal Jurisdiction: A Study in Banda Aceh Syar'iyyah Court." *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 6(2):2023. doi: 10.30659/jua.v6i2.28885.

Fadzil, Ammar. 2012. "Religious Tolerance in Islam: Theories, Practices and Malaysia's Experiences as a Multi Racial Society." *Journal of Islam in Asia (E-ISSN: 2289-8077)* 8 (February):354–60. https://doi.org/10.31436/jia.v8i0.265.

Gatrad, Abdul Rashid, and Aziz Sheikh. 2005. "Hajj: Journey of a Lifetime." *BMJ* 331 (7514): 442.1. https://doi.org/10.1136/bmj.331.7514.442.

Ghazali, Abd. Moqsith. 2009. *Argumen Pluralisme Agama Membangun Toleransi Berbasis Al-Qur'an.* Depok: Kata Kita.

Gražulis, Vladimiras, and Liudmila Mockienė. 2017. "Multiculturalism through the Prism of History: Experiences and Perspectives and Lessons to Learn." *Human Resources Management & Ergonomics* XI (1): 33–49.

Hisha>m, Ibn. 2009. *Al-Si>rah al-Nabawiyyah.* Beirut: Da>r Ibn H{azm.

'Imarah, Muhammad. 1985. *Al-Islam Wa Huquq al-Insan.* Kuwait: 'Alam al-Ma'rifah.

———. 1997. *Al-Ta'addudiyyah: Al-Ru'yah al-Islamiyyah Wa al-Tahaddiyyat al-Gharbiyyyah*. Kairo: Nahd}at Mis}r.

———. 2006. *Hadha Huwa Al-Islam*. Kairo: Maktabat al-Shuruq al-Dawliyyah.

Irham, Irham. 2017. "Islamic Education at Multicultural Schools." *Jurnal Pendidikan Islam* 3 (2): 141. https://doi.org/10.15575/jpi.v3i2.1448.

Irham, Irham, Sansan Ziaul Haq, and Yudril Basith. 2020. "DERADICALISING RELIGIOUS EDUCATION." *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 15 (1): 39–54. https://doi.org/10.21274/epis.2020.15.1.39-54.

Jawziyyah, Ibn al-Qayyim al-. 1423. *I'lam al-Muaqqi'in 'an Rabb al-'Alamin*. Vol. 4. Damman: Dar Ibn al-Jawzi.

Jum'ah, 'Ali. 2014. *Al-Musawah al-Insaniyyah Fi al-Islam Bayn al-Nazariyyah Wa al-Tatbiq*. Kairo: Dar al-Ma'arif.

Kamp, Alanna, Oishee Alam, Kathleen Blair, and Kevin Dunn. 2017. "Australians' Views on Cultural Diversity, Nation and Migration, 2015-16." *Cosmopolitan Civil Societies: An Interdisciplinary Journal* 9 (3): 61–84. https://doi.org/10.5130/ccs.v9i3.5635.

Kasdi, Abdurrohman, and Umma Farida. 2019. "Multiculturalism in the Islamic Texts View and Its Relevance to Interreligious Harmony in Indonesia." *FIKRAH* 7 (1): 1. https://doi.org/10.21043/fikrah.v7i1.5160.

Katz, Marion. 2004. "The Ḥajj and the Study of Islamic Ritual." *Studia Islamica*, no. 98/99, 95–129.

Kymlicka, Will. 2010. "Testing the Liberal Multiculturalist Hypothesis: Normative Theories and Social Science Evidence." *Canadian Journal of Political Science* 43 (2): 257–71.

Ladiku, Hamdan, and Akhmad Roja Badrus Zaman. 2024. "Examining Domestic Violence from The Lens of Islamic Law: A Maqasid Analysis." *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 6(2):152. doi: 10.30659/jua.v6i2.35740.

Lebedeva, Nadezhda, and Alexander Tatarko. 2013. "Multiculturalism and Immigration in Post-Soviet Russia." *European Psychologist* 18 (3): 169–78. https://doi.org/10.1027/1016-9040/a000161.

Leung, Ho Hon. 2011. "Canadian Multiculturalism in the 21st Century: Emerging Challenges and Debates." *Canadian Ethnic Studies* 43 (3–1): 19–33. https://doi.org/10.1353/ces.2011.0037.

Manzur, Ibn. 2008. *Lisan Al-Arab*. Vol. 7. Beirut: Dar Sadir.

Markus, Andrew, Scanlon Foundation, Australian Multicultural Foundation, and Monash University. 2017. *Mapping Social Cohesion the Scanlon Foundation Surveys 2017*. Caulfield East, Vic.: Monash University. https://www.monash.edu/__data/assets/pdf_file/0009/1189188/mapping-social-cohesion-national-report-2017.pdf.

Muhajir, Afifuddin. 2017. *Fiqh Tata Negara: Upaya Mendialogkan Sistem Ketatanegaraan Islam*. Yogyakarta: IRCiSoD.

Muslim, Al-Imam. 2000. *Sahih Muslim*. Riyadh: Dar al-Salam.

Parekh, Bhikhu. 2005. *Unity and Diversity In Multicultural Societies*. Geneva: International Institute for Labour Studies.

———. 2018. *Rethingking Multiculturalism: Keberagaman Budaya Dan Teori Politik.* Translated by Hendar Purtanto. Yogyakarta: Kanisius.

Qarad}a>wi, Yu>suf al-. 1996. *Al-'Aqalliyyat al-Di>niyyah Wa-al-H{all al-Isla>mi.* Kairo: Maktabah Wahbah.

Rattansi, Ali. 2012. *Al-Ta'addudiyyah al-Tsaqa>fiyyah: Muqaddimah Qas}i>rah Jiddan.* Kairo: Mu'assasah Handa>wi.

Rosyada, Dede. 2014. "PENDIDIKAN MULTIKULTURAL DI INDONESIA SEBUAH PANDANGAN KONSEPSIONAL." *SOSIO DIDAKTIKA: Social Science Education Journal* 1 (1): 1–12. https://doi.org/10.15408/sd.v1i1.1200.

Sa'dan, Masthuriah. 2015. "Nilai-Nilai Multikulturalisme Dalam Al-Qur'an Dan Urgensi Sikap Keberagamaan Multikulturalis Untuk Masyarakat Indonesia." *Toleransi: Media Komunikasi Umat Beragama* 7 (1): 89–104.

Sarjani, Raghib al-. 2009. *Al-Rahmah Fi Hayat al-Rasul.* Riyadh: Rabitah al-'Alam al-Islami.

———. 2010. *Fann Al-Ta'amul al-Nabawi Ma'a Ghayr al-Muslimin.* Kairo: Dar al-Kutub al-Masriyyah.

Sofi, Shakeel Ahmad, and Fayaz Ahmad Nika. 2016. "Concepts of Social Justice: An Islamic Perspective." *European Journal of Business and Management* 8 (4): 19–31.

Sunday, Stereomono. 2018. "Why Does Multiculturalism Work in Canada?" 2018. https://medium.com/the-torontonian/why-does-multiculturalism-work-in-canada-d52ac4e23747.

Syaifuddin, Achmad Fedyani. 2006. "Membumikan Multikulturalisme Di Indonesia." *ETNOVISI: Jurnal Antropologi Sosial Budaya* 2 (1): 3–10.

Tabari, Ibn al-Jarir al-. 2001. *Tafsir Al-Tabari.* Vol. 9. Kairo: Markaz al-Buhuth wa al-Dira>sa>t al-'Arabiyyah wa al-Islamiyyah.

Tirmidhi, Al-Imam al-. 1996. *Sunan Al-Tirmidhi.* Vol. 6. Beirut: Da>r al-Gharb al-Islami.

Zuhaylli, Wahbah. 2009. *Al-Tafsir al-Munir Fi-al-'Aqidah Wa-al-Shari'ah Wa-al-Manhaj.* Vol. 14. Beirut: Da>r al-Fikr.